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AOTEAROA

7. m. Hocken.

7.
OR THE

MAORI RECORDER.

JANUARY 1861.

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AUCKLAND.

PRINTED AT THE "AOTEAROA" OFFICE,
FOR THE NATIVE PEOPLE.

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MAORI

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ADVERTISEMENTS &c

A PUBLIC PRAYER-MEETING

AT NOON ON

MONDAYS AND THURSDAYS,

is held at the rooms of the YOUNG MEN'S CHRISTIAN ASSOCIATION,
Durham-Street.

To the Editor of the "Maori Recorder."

Sir,—Please insert the accompanying extracts from Sir William Martin's excellent and unanswerable pamphlet entitled "THE TARANAKI QUESTION" in your Maori publication, and you will oblige,

Yours &c.,
SHMER.

Auckland, January 14th, 1861.

TARANAKI LAND CLAIM NOT INVESTIGATED.

"Mr. Parris' inquiry is wholly insufficient to shew that the adverse claims are not sound and well founded, both on behalf of the tribe at large, and of the individual claimants. The Colony is imperilled upon an issue which has never been properly tried."

"The point then on which the Government really relied was, * * * the position, that the individual native cultivators and occupiers of the block of land could make a title without the consent of the tribe or chief."

TRIBAL RIGHT RECOGNISED BY THE CROWN.

"As to the alleged incompatibility of the claim with the Queen's sovereignty, the Queen's Governors for twenty years had not discovered it; but on the contrary had recognised that claim in all their dealings * * * It is just as much and just as little incompatible with the Queen's sovereignty, as is the ownership of land in England, by Corporations, Companies, or Partnerships. Nor did the Government disavow at that time the intention of applying their principle to other parts of the country, though a fair opportunity for disavowing it was offered."

NATIVE VIEW OF THE POLICY AT TARANAKI.

"The natives also have understood the Government policy as one of universal application and much irritation has been the consequence. A short time ago one of the leading men of Waikato, was asked why certain chiefs who had been invited by the Governor, did not come to the meeting at Kohimarama. He answered, 'one reason was that the Governor had caused the word of the individual to prevail against that of the tribe' (ta Kawana whakama-

WI TAKO'S LETTER MIS-INTERPETED

The interpretation adopted by Mr. Richmond (and Mr. Buddle) "was expressly repudiated by Wi Tako himself, in the presence of Dr. Featherstone." It is to be observed that Mr. Richmond's remarks are confined to the question of *William King's* right to interfere. He treats this as being the only question. *The rights of other claimants are not noticed.*

GOVERNOR BROWNE'S POLICY ILLEGAL.

"At the Waitara for the first time a new plan was adopted. The Governor in his capacity of land buyer was now to use against subjects of the Crown, the force which is at his disposal as Governor and Commander-in-Chief. If this new principle was to be adopted, a new practice became necessary. Those subjects of the Queen against whom force was to be used, had a right to the protection of the Queen's Courts before force was resorted to. It is not lawful for the Executive Government to use force in a purely civil question, without the authority of a competent judicial tribunal. In this case no such authority has been obtained; no such tribunal has been resorted to."

THE NATIVE OFFENDER'S BILL.

For twenty years we have been teaching the Natives to abandon the old barbarous rule, that a whole tribe may be punished for the crimes of individuals, and to adopt the rule of civilization that the evil doer alone shall suffer. All this was now to be undone. The Government was deliberately to sanction barbarism by adopting the old Maori rule.

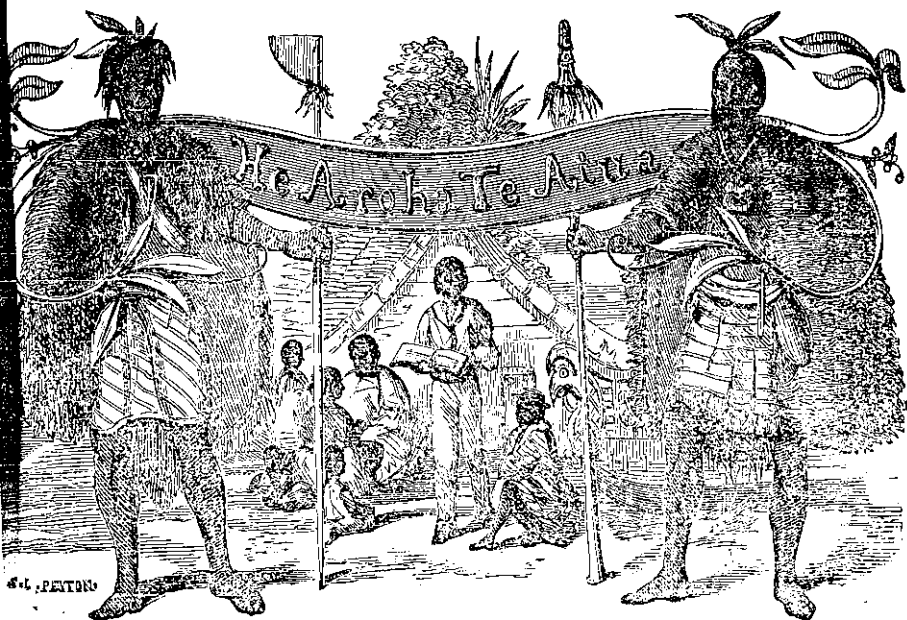
THE WAITARA CLAIM.

"We are not at liberty to assert these claims to be true, without investigation; neither are we at liberty to assert them to be false without investigation. They raise plain issues upon which depends the justice or injustice of the course taken by the Government. TO ASCERTAIN WHETHER THEY WERE TRUE OR UNTRUE, WAS THE VERY BUSINESS AND DUTY OF THE GOVERNMENT."

W. KING'S REFUSAL TO MEET THE GOVERNOR—THE GROUNDS.

If the lapse of twelve months had diminished the willingness of William King to meet the Governor, may we not discern some reason for it? The course taken by the Government in that interval could hardly appear to him fair or reasonable. His claim on behalf of his tribe had been simply set aside, never investigated. The opposition of his men was disregarded; part of the money had been paid; the survey of the land had been begun, and was to be carried out by force. He was asked to go and learn the Governor's intentions. Were not the Governor's intentions plain enough?

(Continued after page 24.)



K O A O T E A R O A ,

OR THE

MAORI RECORDER.

HANUERE.

JANUARY.

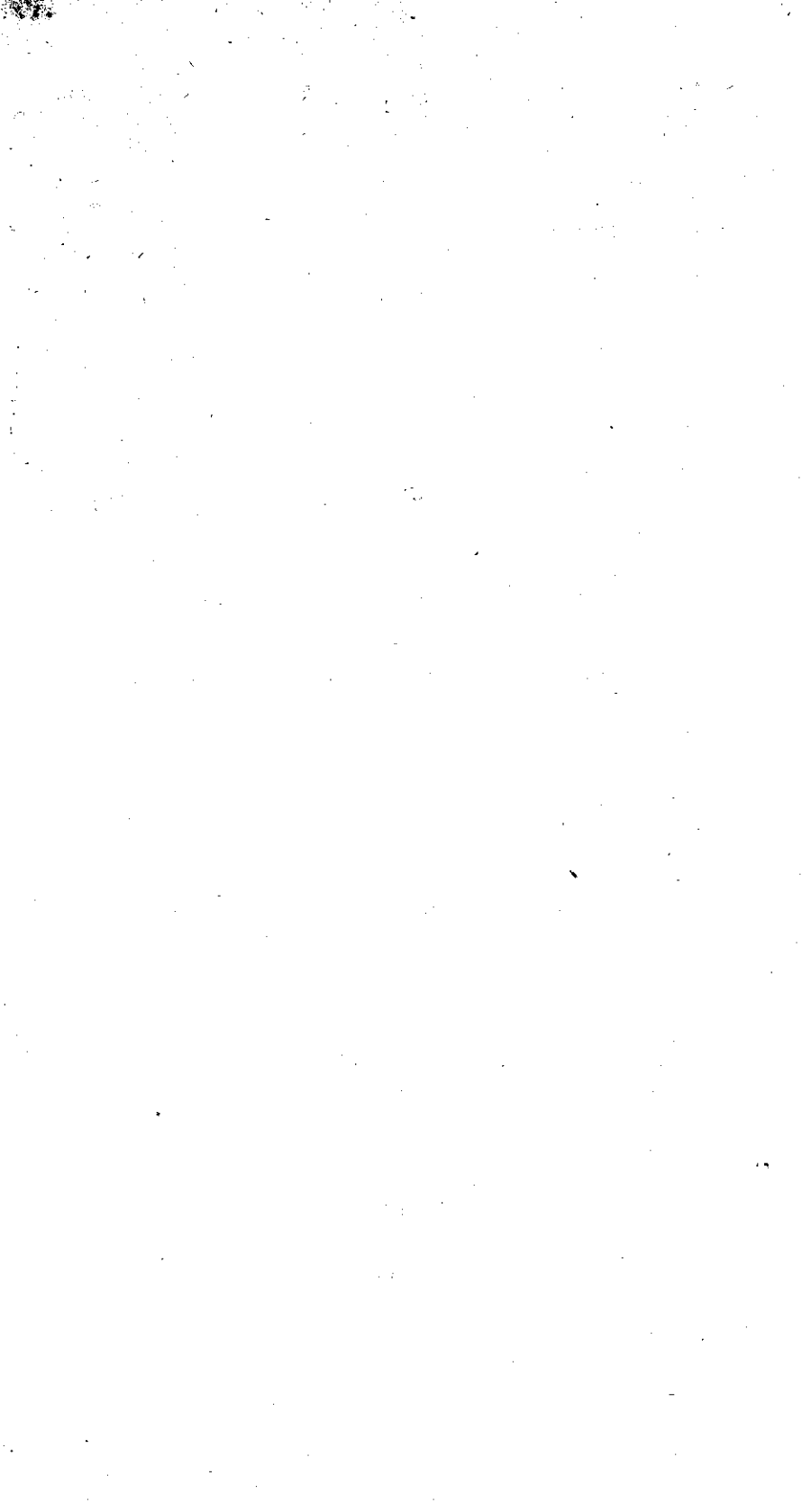
E matau haere te hinengaro ki te whakamahi tonutia ; otira, ka ngoikore haere, ka hinamoe, ki te waiho kia mangere ana. E mea ana au, e taea te moho te whakaako.

The human mind will improve itself if it be kept in action, but grows dull and torpid when left to slumber. I believe stupidity may be cultivated.—*Lord Collingwood.*

AKARANA:

HE MEA TA I TE PEREHI O NGA IWI MAORI.

1861.



KO AOTEAROA,

OR THE

MAORI RECORDER.

No. 1.] AKARANA, HANUERE. 1861. AUCKLAND, JANUARY. [Vol. 1.

“HE nui tou ngaromanga, he iti tou putanga” e ai ko te pepeha a namata. He ahakoa iti te putanga, he iti ki runga ki te nui, he iti ki runga ki te tika.

I te tau 1857 ka puta te karanga, “Hapainga a Aotearoa te Perehi ta pukapuka mo nga iwi Maori.” Taringa rahirahi tonu nga tini iwi ki taua karanga, a takoto ana nga moni. Na Ngatitipa ki mua. Whakataua mai ana ‘a muri e Ngatipaoa, e Ngatitamatera, e te Whakatohea, e Whaingaroa, e Aotea, e Kawhia, e Waikato katoa, e Mokau, e Taupo, e Whanganui, e Heretaunga, e Wairarapa, e Turanga, e Waiapu, e Whangaruru, e Kaipara, haunga te whakaaetanga o nga iwi kahore ano i kohikohi. Ko nga iwi i rere ki waho ko Ahuriri, ko te Wairoa, ko te Rarawa, ko tetahi taha o Ngapuhi.

Ki te mea e kahua he ana tenei taonga, inaianei, kua te tangata e whakahawea; inahoki, kia roa te tamaiti e ngote ana i te u o te whaea, ka ngoki; a kia roa e ngoki ana ka haere maori. Koia hoki ko tenei, kia roaroa iho nga iwi Maori e rapu ana i nga tikanga pai o te Perehi, ka kitea e ratou.

Ko nga taonga mo te tinana, kua oti;—nga mira, nga kaipuke, nga parau, nga kaata, nga hoiho, nga kau, nga hipi; a, i tenei takiwa i te tau 1860 ka oti te taonga mo te hinengaro—TE PEREHI.

Ki te mea ka pataia e nga iwi tauhou “Nawai nga moni i riro ai tenei mea nui—tenei kai whakaatu i nga tika i nga he, i nga kino i nga pai?” Ka ki atu nei e nga kai tuhituhi o tenei korero, na te tangata Maori ano; na te tamaiti, na te korohoke, na te wahine, na te tane, na terangatira, na te pononga.

Ko Akarana te kainga i whakaaetia hei turanga mo te Perehi Maori, no te mea, ko te matapuna tenei e rere atu ai nga awa wai,—nga mangangatanga e maha. Waihoki, ko te tukunga mai tenei o nga iwi katoa.

Me he mea, ko te ohinga tenei o te tangata i karangatia ai hei matua mo te Perehi,—me he mea e kabua ora ana tona “whare whakawharau whenua,”—ka ai he tuara hei whakairinga mo nga tikanga o tenei mahi taimaha ruki-ruki; ko tenei, he whakahaere kau iho, kia ahua tikatika ka tuku atu he ringa tangata ke.

Heoi ano ta konei, ko te kumenga mai o tenei taonga i tarawahi o te moana nui. Tau ana te kanohi ki runga ki taua mea i manakohia nei e nga iwi; mihi ana te ngakau; mea ake ana, “ae ka oti;” a, kati ano he utu ki a ia, ki te matua i whakaahurutia ai tenei taonga, ko te whakaoranga ngakau mo te whakatutukitanga o tona hiahia. ta te mea hoki, kua—

Toia mai,
Te Waka;
 Ki te urunga,
Te Waka;
 Ki te moenga,
Te Waka;
Ki te takotoranga e takoto ai—Te Waka.

—O—

[TRANSLATED FROM THE MAORI.]

“GREAT was your exit, but small is your advent” says the old Maori adage. Though the advent be small, however, its smallness is based on that which is great,—its smallness is based upon that which is right. [*i.e.* the establishment of a Maori printing office, though small in its beginning, is nevertheless, a step in the right direction.]

In 1857 the cry was uttered “Let Aotearoa the Maori Printing Press be lifted up [*i.e.* let the suggestion regarding a Printing establishment be practically carried into effect.] The tribes spiritedly responded to the call. First came the Ngatitipa. After them came the Ngatipaoa, the Ngatitamatera, the Whakatohea,—then the people of Whaingaroa, Aotea, Kawhia, the whole of Waikato: Mokau, Taupo, Whanganui, Wellington, Wairarapa, Poverty Bay, Waipatu, Whangaruru, and Kaipara. There are other places [the people of which have assented] but collections have not yet been made. The tribes and places not agreeing, are Ahuriri, Te Wairoa, Te Rarawa, and some of the Ngapuhi.

Should this project appear insignificant now, let no man despise it, for the child draws nourishment from its mother’s breast for some time ere it crawls, and it crawls for some time, ere it is able to walk. In like manner, the Maori tribes will be some time searching out the matter, ere they become fully acquainted with the advantages derivable from the establishment of their own Printing Press.

The Native people have already possessed themselves of property for the benefit of the body,—mills, ships, ploughs, carts, horses, horned cattle and sheep; and now, in the year 1860 a Printing Press has been obtained for the benefit of the mind.

If stranger tribes should inquire, “Whose money procured this great thing—this revealer of right and wrong, of truth and error?”—the writers of this paper now inform them, that the cash was raised by the Native people,—by the child and by the aged, by women and men, by chiefs and slaves.

It was arranged that the Maori Printing Office should be in Auckland, for here is the fountain whence the streams in numerous branches flow on; moreover, hither most of the Native tribes are wont to resort.

If this happened to be the more youthful period of the life of him who has been selected to take charge of the Printing Establishment of the Maori,—if the “earthly tabernacle” were indeed hale,—then there would be shoulders upon which these most onerous duties might be placed [with comparative ease.] The arrangements proposed to be carried out, however, will be attended to, and in due time the trust will be resigned into other hands.

Sufficient has been accomplished [by the writer] in drawing hither the machinery from lands beyond the great sea; his eye now gazes upon the object which all the tribes hoped to see, and his heart yearns within him while it says “Yes; it is done!” The heartfelt happiness which he,—who cherished the idea of beholding the necessary material to carry out the project—feels in the realization of his wishes, is an abundant compensation, and the only compensation he values, for now is [according to the Maori song]—

“Drawn hither,

The Canoe; [that is, the Printing Press.]

To the pillow, [i. e. resting place]

The Canoe;

To the couch, [its second but more permanent place of rest]

The Canoe;

To the landing where the Canoe shall lie.” [i. e. its final and fixed place.]

—O—

TE PEREHI TA PUKAPUKA.

I mua ai, i nga ra o Huria Hiha, i te tau 54 B. C., a muri noa mai, i noho kuare o matou tupuna i Ingarangi; karakia ai ki te atua kikokiko; kakahu ai i te huru kararehe; pani ai te kiri ki te ngarahu. Kahore he Perehi o aua ra. Engari, no te tau 1440, i muri mai i a te Karaiti to tatou Ariki aroha, ka kitea te mahi ta pukapuka e Hoani Kute-nepeke, no Teamani, i nga ra o te Eparatanga o PERERIKA III., i te Kingitanga hoki o HENARE VI., o Ingarangi.

I te tau 1450, tae noa ki 1455, ka oti te PAIPERA TUATAHI i te Perehi ta pukapuka; ko nga wharangi i taia ai nga reta he kiri kuri. Marama haere ana i konei nga iwi, ta te mea, i mahia tonutia te Perehi, whakarotohia ana ki te ao; te kupu whakaora o te Atua; tauiratia ana hoki nga whakaaro tohunga o nga nui, hei whakamohio mo nga iwi o te ao. I taua takiwa taeanoatia tenei wahi, piki haere ana te matauranga i te mahinga o tenei taonga whakamiharo, te Perehi ta pukapuka.

I te taone o Akarana i naiane, erima nga whare perehi pukapuka a te Pakeha; ko "Niu Tireni," ko te "Ripeka o te Tonga," ko te "Tuhituhinga," ko te "Whiriwhiringa," ko te "Tukotahitanga." Putaputa ana i aua whare nga korero hei whakamohio i te tangata.

Na i tenei takiwa, piri ana ki te taha o enei whare erima a "Aotearoa" hei whakaako, hei whakamarama mo nga iwi Maori o Niu Tireni.

—0—

[TRANSLATED FROM THE MAORI.]

THE PRINTING PRESS.

IN olden time, in the year 54 B. C., and long after that period, our ancestors in England lived in ignorance; they worshipped false gods; wore skins of beasts for clothing, and painted their bodies blue. There was no Printing Press in those days. But in the year 1440 after the birth of Christ our loving Saviour, the art of printing was discovered by John Guttenberg of Germany, in the reigns of the German monarch FREDERICK III., and of the English monarch HENRY VI.

Between the years 1450, and 1455, the First Bible was printed; the characters were impressed on vellum. The enlightenment of the peoples now increased, for the Press continued to do its work; the saving Word of God was distributed amongst the nations; and the wise thoughts of great minds were printed, in order that the tribes of the earth might receive instruction. From that period to the present time, knowledge has been increasing by means of this wonderful machine—the Printing Press.

There are now in the town of Auckland, five Printing Offices belonging to the Europeans—the "New Zealander," the "Southern Cross," the "Register," the "Examiner," and the "Independent" all of which are furnishing information for the people.

And now, by the side of these five offices is placed "Aotearoa" the Maori Printing Establishment, which will be a medium of communicating instruction, and will tend to enlighten the Native people of New Zealand.

[TRANSLATED FROM THE ENGLISH.]

KO MATUTAERA POTATAU.

Ko Matutaera Potatau Te Tapuke, he tama na Te Whero-whero rangatira nui o Waikato; ko ia te kai whakakapi i te turanga o tona papa, whakaturia ana hoki ia e te iwi, i runga i o ratou ritenga Maori, i muri tata iho o te hemonga o Potatau.

I noho a Matutaera raua ko te papa ki Mangere i nga tau e maha. I marenatia ia ki a Hira, tamahine a Tamati Ngapora, he tangata pai noa atu, e arohaina tikatia nei e te tokomaha. He hoa aroha a Tamati no Kawana Kerei, whituhi mai ai a Kawana Kerei ki a Tamati i tona kainga i Awherika. Ahakoa he rangatira nui a Tamati, ko ia ano te tohunga, te kai-whakaako o tona iwi, a, kua oti te whakatu e ia he whare kohatu, whare rangatira, mo te karakia ki te Atua pono, kihai ra i mohiotia e ona tupuna, ahakoa, kua oti te tuku mai e ia tana tama i matenuitia e ia, hei utu mo o ratou hara.

I te oranga ai o tona matua, kahore i uru a Matutaera te rangatira o Ngatimahuta e noho mai nei, ki nga tikanga. He wahangu ia, noho noa iho; kahore tona reo i rangona, kahore tona kanohi i kitea i roto i nga runanga o te iwi.

Ko Whakaawhi te whaea o Matutaera; no Waikato tera wahine rangatira; ko Matutaera anake ano tana tamaiti e ora nei. Ko nga tamahine tokorua a Potatau e ora nei, ko Tiaho Te Paea, te pouaru a Epiha Putini, rangatira a Ngatitamaoho, ko Makareta Tae, wahine a Patara, kei Mangere. Ko to raua whaea, he wahine ke, ko Mataraharaha e ora nei ano. Tokorima nga tamariki a Matutaera, tokotoru nga tane, tokorua nga kotiro; ko o ratou ingoa enei, ko Tamati, ko Hori, ko Heta, ko Tamo, ko Rangi.

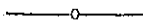
Ko te rakau whakapapa o taua Hapu rangatira he namata, he nui noa atu; ko nga peka—ko nga toronga atu kei te pito ki runga ki raro hoki o tenei motu. Ko tetahi wahi o taua whakapapa ka tukua ki tenei pepa, ewhitu nga whakaturanga, i roto i enei ewhitu 200 pea tau. I tukua mai e Ihaka Takanini, rangatira Maori, kai whakawa hoki, no Te Akitai, he pihinga ake no tera iwi rongo nui a namata, no te Waiohua, nona nei a Akarana me nga whenua tutata tawhio noa, i mua ai. I patua ratou e nga iwi ke, i te takiwa i mau ai

te ringa kaha o te kuaretanga ki runga ki nga tangata Maori. Ko tetahi toronga o taua iwi nui, ko Paora Te Putu, no Karamaina, e hira rawa nei ona whenua takoto haere.

Ko tetahi wahi tenei o te rakau whakapapa i kiia atu nei :—

1. Ko Tapaue.
2. „ Te Putu.
3. „ Tawhiao.
4. „ Tuata.
5. „ Te Rauanganga.
6. „ Potatau Te Wherowhero, tona teina ko Hori Takiwaru, hoa a Towha tamahine a Rewa, rangatira o Ngaitawake, no Tokerau. Ko Tiki to raua tuahine.
7. „ Matutaera Te Tapuke.

I naiane, ko Matutaera kei Ngaruawahia, i Waikato, i te wahi i mutu ai nga ra o tona papa, ki runga ki te whenua. E tapapa ana a Matutaera ki runga ki te kupu pepeha a Potatau i mea nei, “Ki au te Whakapono, te Aroha, me te Ture.” A, e uekaha ana ia ki te whakarite i te kupu whakamutunga a Potatau, te tangata i nui rawa ake tona mana pea i nga tangata katoa o tona whakatupuranga. Na, ko taua kupu tenei a Po, kia whakaaro nui te iwi ki te whakakato tikanga e tupu ai te rangimarie ki te Kawanatanga, ki nga Pakeha katoa hoki, e noho haere ana i runga i te mata o te whenua.



THE CHIEF MATUTAERA POTATAU.

MATUTAERA POTATAU TE TAPUKE, son of the late celebrated Waikato Chief Te Wherowhero, succeeds his father in the Chieftainship over the Waikato tribes, having been duly inaugurated shortly after the demise of Potatau, in accordance with the customs of the people.

Matutaera resided with his father at Mangere for many years, and married Sarah the daughter of Tamati Ngapora of that place—a most excellent exemplary man, deservedly respected by all. Tamati was a particular favorite of Sir George Grey's, who corresponded with him from Africa. Although a chief of great rank, he is the priest and teacher of his people; and has raised a noble stone building at Mangere, for the worship of the true God, whom his fathers knew not, although he had given his well-beloved son as a ransom for their sins.

During the lifetime of his father, the present representative of the Ngati-mahuta tribe took no active part whatever in political affairs; modest, unassuming, and extremely retiring in disposition, his voice was seldom or never heard, and his presence seldom if ever beheld in the councils of the people.

Whakaawhi, Matutaera's mother, was a chieftess of Waikato, and he is the only living child. Potatau's two daughters, Tiaho Te Paea, relict of the late Jabez Bunting, chief of Ngatitamaoho; and Makereta Tae, wife of the chief Patara of Mangere, are by another wife, Raharaha, who is still living. Matutaera has five children, three sons, and two daughters, who are respectively named Tamati, Hori, Heta, Tamo, and Rangi. There is a great genealogical tree in connexion with this ancient princely family, extending its branches North and South; we subjoin a fragment, merely seven generations, covering a period of about 200 years, furnished by the Chief and Native Assessor Ihaka Takanini of the Akitai, a remnant of the famous Waiohina nation, the ancient inhabitants of Auckland and the surrounding districts, who were subdued when heathenism held its iron sway over the New Zealanders. Another branch of this renowned nation is represented by Paul Te Putu, the great land proprietor of Coromandel. The following is a portion of the genealogical tree referred to above:—

1. Tapae.
2. Te Putu.
3. Tawhiao.
4. Tuata.
5. Te Rauanganga.
6. Potatau Te Wherowhero.
his brother Hori Takiwaru late husband of Towha daughter
of Rewa Chief of Ngaitawake of the Bay of Islands. Their
sister was Tiki.
7. Matutaera Te Tapuke.

Matutaera is now residing at Ngaruawahia, Waikato, where his father ended his earthly pilgrimage, strictly adhering to Potatau's motto, "Religion, love, and law;" and earnestly endeavouring to carry out the dying injunction of the most influential personage, perhaps, of his generation. And this injunction was none other than to maintain by every possible means, friendly relations with the Government of the country, and the European settlers spread over the land.

N G A N U P E P A .

He tika ianei te kupu o nga tangata Maori e mea nei, ka nui te puku whakatakariri o nga kai mahi nupepa. E ki ana te tangata Maori, e whakaroiaketia ana a ratou tikanga, a, hira ana nga kupu kikino i te whakaaturanga ai o nga he ririki o te Maori, ko nga he a nga Pakeha, ekore e ata whakina; he mea ano, ka huna kia ngaro. Kowai ra hei whawhati i tenei kupu a te Maori? He tika koa

ta ratou kupu. Na, i kore ai te whakama nga Pakeha kua whiwhi noa atu ra i te mohiotanga nui, he takahi tonu nona i nga ritenga pai; a no reira ka pouri haere te hine-ngaro puta whakarere nga korero weriweri e matakitakihia nei ki o ratou nupepa. Ko te pono e penei ana me te korakora ahi e ngiha ana i runga i te pou tarewa i tenei wahi, i tera wahi, a, ka whano ka mate aua korakora, no te mea, e purupuru ana te rangi i nga hau whakamate mo te pono. Ko te take koa tenei i he ai nga korero o nga nupepa, ekore hoki e taca e te Itiopianana te whakaputa ke i tona kiri, me te repara ona kotingotingo; waihoki ekore e ahu mai nga korero pono me nga mahi pai, i a ratou “kua taunga nei ki te hanga kino.”

“Ano te miharo ake” e ai ta tetahi kai tuhituhi tika, “ki te mano e rapu nei i te pono, tokououou nga tangata e hopu ana i taua tika. Otira, i pai te tangata ki te he, i pai ki te hara; ko te mea ia, he hara ano nga he katoa. Ko te pouri e arohaina ana, kaore e aroha ki te mara-matanga, no reira koa i hohoro ai te peka ke te tangata i te ara o te pono.”

Otira, kia mahara nga hoa Maori, ehara i te reo o te iwi katoa te korero o nga nupepa; he mea ano he tikanga ke ta te iwi, he tikanga ke ta nga nupepa, ko aua korero e whakahengia ana. He tika te whakahoatanga o te hunga tutu ki te korero kino e puta ana mo te tangata mo te iwi, ko nga tangata ata whakaaro ia, e tae atu ana ta ratou titiro ki tua o te kopare i tauaraitia ai te kino o te kai tuhituhi, a, ka pouri ka whakaririka ratou; ko ana korero kino ia, me ko te taunga atu.

Waihoki, kia rongo nga hoa Maori, ko nga kai tuhituhi o nga nupepa, he unga na etahi atu i runga i te utu. Ko a ratou nei korero i pai ai, kahore e whakaaetia kia puta; engari ko nga kupu e hiahiatia ana e nga rangatira no ratou te perehi. E penei ana ratou me nga pononga o te iwi e utua ana, e herea putia nei o ratou whakaaro e te moni, te mohio ki te wa e mutu ai a ratou mahi, me o ratou utu.

Me mohio hoki nga tangata Maori, he mea ano, ka utua pukutia nga kai tuhituhi pepa, he mea ano ka hokona nga perehi, e nga rangatira whakaaro kino e whai mana ana, kei panuitia ki te ao a ratou mahinga he i roto i o ratou rangatiratanga. Na, ina pera, puta nui ana nga kupu whakapai mo nga tangata kua oti ra te weiti, a kitea ana to ratou

mamatanga. Mai raia, kua tau ki aua tangata te he, a, e neneke noa ana ki runga ki tenei tahuna onepu, ki tera tahuna, e tau kau ana, hore he putake ake o nga tikanga. Ko tenei, kei titiro whakamataku nga iwi Maori ki nga korero i roto i nga nupepa, ano e hapainga ana te pono e aua mea tito kau; engari, me whakamana ratou i te kupu nui, kupu pai rawa kua oti te tuku mai,—“Whakamatautauria nga mea katoa, kia u ki te pai.” Na, ki te mana tenei kupu nui i a ratou, ko reira ata kitea ai, ko te nui o nga korero o nga nupepa, he peuei ano me te korero tara.

Nui atu nga korero whakaohoho e kitea ana ki roto ki nga nupepa whakarihariha o enei ra; a, ko aua korero e kai rua ana ki a raua whakakorero. Ko tetahi upoko o aua korero hei kai i tetahi upoko, a, pau ake ano i a ia, i te kai tuhituhi te hōro ana mea korero. Me whakatauiria i konei tetahi o aua korero kai rua, kia ata matau ai nga hoa ki ta matou e ki atu nei. I roto i tetahi nupepa i Akarana, i pai rawa ana tuhituhinga i mua atu nei, i puta nui te whakapai o te tini ki taua nupepa, i naianei kua huri, kua huri koaro tona koti, a, kua ahua hauwarea noa iho, e ki ana taua pononga whai utu i te 21 o Tihema 1860:—

“Ina tae mai nga hoia apiti mo enei, e mea ana matou kia ngahau tonu te mahi. Me patu te take o te kino; a, ahakoa mea nga tangata Maori kei Waitara anake te kino, e mohio ana matou, tena atu ano. Ko nga mangangatanga kei Waikato katoa.”

Ko te tangata kuare kino, nana nei i tuhituhi ki tana pene tenei karanga whakatoatoa, e kowhiuwhiu ana i te ahi o te whawhai kia mura nui; e tono ana hoki i nga kai whakatakoto tikanga kia unga atu he hoia ki etahi atu wahi. Otira, kia ata wakaaro nga hoa ki enei korere ana no taua nupepa kotahi,—ki enei korero ngaurua ka taia nei:—

“Ko ta matou i tino kino ai, he WHAWHAI; a, ko ta te mano e noho nei i pai ai, kia hohoro tonu te MUTU.”

He tauira tenei, i tangohia mai i roto i nga mea e maha, kia kitea ai te mahi kai taha rua o tenci tu korero. Na, ko tenei, ka tukua atu ta matou kupu kia puta ki nga iwi Maori, i runga i te uekaha o te ngakau whakaaro, kia kaua ratou e inu i nga wai whakamate, e ngau kino nei i te tangata, i roto i etahi o nga korero o nga kai whakairoiro nupepa.

THE NEWSPAPERS.

THE Natives complain, and very justly too, of the abusive character of the Press. They assert that the Maori is misrepresented, and many words used not always very euphonious, in condemnation of some trifling error, on their part, while the glaring delinquencies of the Europeans are altogether shrouded, or but partially laid bare. Who shall contravene this affirmation of the Maori? Doubtless they are right; and if the moral perceptions of the civilized *Pakeha* had not been blunted by continuous sacrifice of principle, he would blush with shame, in publishing to the world such sentiments as usually appear in newspapers; but under existing circumstances,—the moral atmosphere being surcharged with elements which threaten to destroy the spark of truth, kindled upon an altar here and there,—it were folly to expect other opinions than are daily discernible in the public prints; for the Ethiopian may not change his skin, nor the leopard his spots, much less may those speak truth or do good, “who are accustomed to do evil.”

“It seems strange” says an eminent writer, “that among so many thousands who profess to seek for truth, so few should reach it.” But man’s bias is on the side of error, just as it is on the side of sin; for all error is sin. Darkness is loved rather than light; hence it is so easy to seduce men from the path of truth.”

Our Native friends should bear in mind, however, that newspapers do not always represent the public mind; indeed, very frequently the verbiage contained therein, is diametrically opposed to public opinion, and taste. It is true, that the vicious may approve of a tirade of abuse levelled at individuals or nations, but the more thoughtful will see through the veil which hides the deformity of the writer, and will discard his false reasoning with contempt or pity.

Our friends too, should know, that all, or nearly all, newspaper writers are hirelings, and not allowed to write what they feel, but what the newspaper proprietors wish. In fact they are in the condition of certain public servants, who are spell bound by the consideration, that at any moment their services may be discarded, and their wages cease.

The Native people, should be told likewise that the Press is sometimes bribed, and sometimes the material is bought by time serving men in power, to prevent the exposure of mal-practices in high quarters. When this is the case, compliments are heaped upon men who have been weighed in the balance and found wanting:—men who are constantly shifting from shoal to shoal, upon the quicksands of mere expediency. The native people, therefore, must not look upon the newspaper articles with that reverence due to the exponents of truth. They should attend to the incomparable advice given “Search all things, hold fast that which is good.” By this rule they will easily discern, that much of what is written is no better than fables.

Many audacious assertions find their way into the prints of the day; and singularly enough one paragraph is often made to contradict another. We may explain our meaning by furnishing an example. In a certain Auckland paper, deservedly honored lately, but now a turncoat, and contemptible, a mercenary says on the 21st December 1860:—

“When our reinforcements arrive, we hope that some active steps will be taken. The root of the evil must be struck at; and though the Natives may pretend that it lies at Waitara only, we know better. Its ramifications extend through the whole of Waikato.”

The miserable man who penned this daring threat, evidently intends to fan the flame of war, and to urge the authorities to send troops into different localities. But let our native friends mark well his hypocritical cant in the following sentence from the same article:—

“War is our ABHORRENCE, and the sooner it is brought to a CLOSE, the better will the community be satisfied.”

This is one specimen, out of many, of the writer's inconsistency. And here permit us to observe, that we are bound by all that is solemn to warn the native tribes against extracting that deadly poison which is infused throughout many of the venomous productions of newspaper scribblers.

TE MONI.

E ki ana te kupu kahore nei ona he, “Ko te aroha ki te moni te putake o nga kino katoa.” Na, i roto i ta tatou hiahia ki te moni, me mahara tatou ki to tatou whakatai-mahatanga ano, ina whiwhi ki te moni. Ehara ianei i te whakaaro hou tenei—ko te moni, he taranata tuku mai ki a tatou; a, ua whakaotia nga mahi o tenei ao, ko reira tu ai te whakawa ki a tatou, mo te whakahaerenga tika o nga moni i whakawhiwhia ki a tatou. Ko ratou i takai i nga moni, “ki roto ki te tauera” (Ruka, xix—20.) e rite a ratou hara ki te hunga i hoatu i nga moni ki te utu i nga mea e kinongia ana e te ture, ki te hunga ranei, i ruke kau i nga moni mo nga painga anake o o ratou tinana ake.

Otiia, i enei ra, ko nga tangata e ki nei, he hunga whakapono ratou, e koropiko ana ki tenei atua ke. Nui atu te ngahau o to ratou karakia ki taua atua ke, ki te moni; te ata mohiotia ratou, ano ko nga tamariki o tetahi atu atua, nana nei i whakamatapo “te hunga whakapono kore, kei whitingia ratou e te maramatanga o te rongo pai o ta te Karaiti kororia, ko ia nei te ahua o te Atua.” (ii Koriniti, iv—4.)

Ko tetahi o nga hara nui o tenei takiwa, ko te hiakai torere ki te moni; ko te hiahia ki te “taonga kino” (i Pita, v—2.) e whakapurero ake ana i roto i o tatou mahinga

katoa; a, ahakoa tanu tatou ki nga kupu patapate kau, mo to tatou karakia ki te koura, ckore ano a tatou mahi e ngaro i a Ia, e kite nui nei i nga koki o te ngakau.

Ko tenei, kia mahara nga tangata Maori e korero ana i tenei pukapuka, he tika te mahi mo "te kai memeha" (Hoani, vi—27) otira, i roto i te mahi mo te tinana, me ahu ano te titiro ki tera ao me te mahara hoki ki te kupu kua oti te tuhituhi—"Ka hari te tangata kua kitea nei e ia te whakaaro nui, me te tangata ano kua whiwhi ki te matauranga. Pai atu hoki te hokohoko o tera i to te hiriwa e hokohokona nei, ona hua i te koura para kore." (Whakatauiki, iii—13, 14.)

M O N E Y .

"THE love of money is the root of all evil" says the unerring word. In our anxiety to get money, it will be well to bear in mind the additional responsibilities we incur by every additional sum we gain. There is nothing new in the idea that money is a talent committed to our trust, the right use of which we shall have to give an account, when the great drama of human affairs shall be wound up. Those who have "hid it in a napkin" will be esteemed alike guilty with those who have squandered it away upon forbidden objects, or used it for mere selfish ends,

Men now a days,—men calling themselves Christians too,—worship this false god with such intensity of feeling, that one finds considerable difficulty in distinguishing them from the numerous followers of another god, who "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

One of the great crimes of the present age, is the intense thirst after gold. The desire for "filthy lucre" occupies a most prominent part in all our actings, and although we may find many excuses for our idolatrous worship of gold, our motives are fully known to Him with whom we have to do.

Let it be the study of our Maori readers, while they very properly work for "the bread which perisheth," to look beyond present gratifications, remembering that it is written,—“Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold.”

TE WHAWHAI.

He kino rawa tenei mea te whainga i te tirohanga atu i ona ahua katoa. Ko te marama kehokeho e kiia nei kei i a ratou te papa i roto i te whawhai, he ata kau; a, ko tona tikanga, koia ano tenei, ko etahi kikokikō me nga toto ano, i rere atu ki etahi kikokiko toto hoki, a topetopea iho etahi, e etahi. Kahore matou i kite i te maramatanga o tenei, i te rangatiratanga hoki. He whakakararehetanga tenei no tetahi ki tetahi, he pu ki te pu, he matia ki te matia.

Ko nga iwi kuare katoa e koa ana ki te whawhai, a, na teaha? “E mau ana ratou i te reti o te rewera, e hopukia oratia ana ratou e ia ki tona hiahia,” a, e mau tonu te mana a tenei wheinga ki nga iwi o te ao, ina puta tonu o ratou hiahia whawhai; e huna ana e ia te tikanga pono, “ekore te tangata kohuru e whiwhi ki te rangatiratanga o te Atua.”

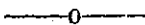
E mea pea etahi, ko nga Hurai i tukua kia whawhai, a, i tonoa hoki. Ae ra; i te putanga o te he tuatahi, poke ana tenei ao i te hara, a, he nui nga mea o te Atua hei whiu mo nga iwi o te ao, mo te hunga e pake ana ki a ia. He mea ano he waipuke te patu e ngaro ai te tangata hara i te whenua. He kapura, he whanariki i roto i tetahi takiwa, he whawhai te whiu e tukua mai ana, hei whakangaro i te mano, i te mano tini.

Ehara i te tikanga kupu tenei e whiua mai nei, ara te tononga o nga Hurai ki te whawhai i roto i te ture a Mohi. Engari ko te kupu tenei,—kua tonoa ranei tatou e te Atua ki te whawhai, kahore ranei? kua puta ranei tana kupu whakamutu mo te whawhai i roto ano i tana ture marama, i tana ture kororia i te rongo pai, kia kaua te ringa kaha e hapainga ki runga? Whakarongo ki nga kupu tapu o te pono:—

“Whakahokia tou hoari ki tona takotoranga.—Kaua e whakauaua ki te kino; engari ki te pakia tou paparinga matau e tetahi, hurihia atu hoki tetahi ki a ia. Maku te rapu utu, maku te hoatu utu. e ai ta te Ariki.”

Ehara i te tikanga tuturu ki te ao tenei mea te whawhai, ehara i te mea he kino tuku mai kia mau tonu, engari, he koropuputanga no nga kino o te ngakau maori; a, ekore

ano e mutu te whawhai kia taea ra ano te pehi nga tini he o te ngakau. He nui te mahi o te matauranga, he nui nga pai e ahu mai ana i reira, me taea ra nei te tatau; otiia, ekore tera e haha ki te pehi i nga tai o te hara e rere tonu mai ana i nga ngakau katoa o te maoritanga. Ma te whakapono anake, ka mowairokiroki te moana i roto i te tangata; a, ka tino whakapono nga iwi katoa, ko reira mutu rawa ai te whawhai. Ko te "hoari" i reira, ka patua hei "maripi topetope; ekore e hapai hoari tetahi iwi ki tetahi iwi, a, ekore e whakaako whawhai ake atu." E oti tenei i te ra o te Karaiti, i te Mercnuma; no te mea, "Ekore ratou e tukino, ekore ano e whakamate puta noa i toku maunga tapu,"—oti-ra e oti ano i tenei takiwa mei hiahiatia ana e te tangata.



W A R .

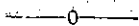
WAR is an evil of no ordinary magnitude in whatever aspect it is viewed. The boasted glory which attends a signal victory, is worse than a shadow, and amounts simply to this, that a certain mass of matter, consisting of flesh and blood, succeeded in hewing to pieces so many bodies made of the same perishable material. We can discover neither honour or glory here; it is brute force against brute force, gun against gun, or spear against spear.

All barbarous nations delight in war, and wherefore? "They are led captive by the devil at his will" and the arch enemy will ever maintain extraordinary influence over mankind while he can keep up the thirst for war, at the same time he artfully conceals from the contending parties the solemn fact, that "no murderer shall inherit the kingdom of God."

It may be urged that the Jews of old were not only permitted to go to war, but commanded. True; but ever since the fall, sin has polluted the atmosphere of this world, and the Divine Being uses many means in order to punish the impenitent and disobedient. Sometimes he causes a flood to overwhelm the guilty inhabitants of the earth. Fire and brimstone, pestilence, or famine, are the agents employed at other times, and not unfrequently a devastating war is permitted, carrying off its thousands, and tens of thousands.

Moreover, God's command to the Jews under the Mosaic dispensation is no argument at all. The question is whether *we* have been commanded to go to war, or whether, under the brighter and more glorious dispensation of the Gospel, we have not been strictly *forbidden* to raise the strong arm? Hear the words of Divine truth—"Put up thy sword into its sheath.—Resist not evil! whosoever shall smite thee on the right cheek turn to him the other also.—Vengeance is mine, I will repay saith the Lord."

War is not a necessary evil as many assert, it is the outbreak of ungovernable passion, and until men learn to conquer the evils of their nature, war must continue. Civilization has achieved much, nor may its advantages be easily numbered; but it has no power to stem the torrent of iniquity which is being poured forth from every unregenerate heart. Christianity alone can calm the tumultuous sea of human strife; when nations, therefore, become wholly Christian, the "sword" will be beat "into ploughshares, and the spear into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This will be so in the Millennium, for "they shall not hurt nor destroy in all my holy mountain"—but it might be so now.



KO HORI POKAI TE RUINGA.

KO HORI KĪNGI POKAI TE RUINGA, te tino rangatira, i te oranga ai, o Ngatipaoa ki Waiheke, ki Taupo, ki Wharekawa, ki Whitianga, me era atu wahi. Ko nga toronga o te kawai o Hori, i toro atu ki Waikato, ki a Ngatimaru hoki i Hauraki.

Ko Mahora, he wahine rangatira no te hapu rongo nui ki a Te Wherowhero, hei tupuna ki a Hori, i moe i tetahi rangatira o Ngatipaoa, ko te Mahia. Puta ake tokotoru nga mea tane; i haere nga ingoa o enei tangata tokotoru, kei roto kei nga korero o te iwi, kei roto kei nga waiata, a ratou mahi. Ko aua tangata enei, ko Te Haupa, ko Te Waero, ko Pokai, te papa o to tatou hoa kua mate nei. Ko Patupatu te whaea o Hori, he rangatira taua wahine no Ngatimaru. Na, ki te ritenga Maori, ka Rangatira a Hori Pokai ki a Waikato, ki a Ngatimaru, ki a Ngatipaoa; ko te nohoanga ia i roto i a Ngatipaoa.

Ko Waiheke, te motu ataahua i noho ai a Hori ratou ko tona iwi, na Ngatimaru i mua ai; he kupu na Ngatimaru ki to ratou rangatira ki a Hori, no reira ka tangohia taua wahi e Ngatipaoa. He tika tenei tangohanga ki te ritenga Maori; he he ki te ture roia ki te ture tapu. Ka kitea i konei te whai mana o Hori, no te mea, i kai toropuku tonu te riri o Ngatimaru mo to ratou kainga pai mo Waiheke, i tata nei ki te taone. I te mea e hoko nei a Ngatipaoa i nga whenua o Waiheke ki te Kawanatanga, kahore i wahia etahi mo Ngatimaru; otira, kahore i pekea mai e Ngatimaru, i whakaaro nui hoki ratou ki to ratou Ariki ki a Hori Pokai. Ko te utu whakamutunga mo Waiheke, £1,100. He korero whakapatipati, he korero tinihanga na tetahi pakeha ware, ko Paka tona ingoa, ka hoatu e Ngatipaoa aua moni ki a ia; no te taenga atu ki tona ringa, ka mau, haere ana, ngaro tonu atu me nga moni.

Erua te kau o nga tau kua pahure ake nei, a, i roto i aua tau, mohiotia ana e te tokomaha nga tikanga rangimarie a Hori Pokai. I "tahuri marire" pea ia "ki te kupu kua oti te whakato e taea nei te whakaora te wairua" (Hemi, i—21) inahoki, ko tana tikanga tenei

i-karanga ai ia, kia kua te kino e utua ki te kino. Ehara tenei tika-nga pai i te ritenga Maori, engari no te ture; he tikanga whawhati tenei i nga whakaaro kuare o nga tangata karakia, e ara nei o ratou mata ki runga, e poke nei i te hara o ratou ngakau. Nawhai ano i puta ai he tikanga ke i tenei takiwa pouri o te ao, te tikanga utu i te kino ki te kino—na te mea “ko te ahua o te karakia kei a ratou; otiia, e whakakahore ana ratou i tona kaha” (II Timoti, III—5.)

He nui nga korero mo te atawhai o Hori i te Pakeha, mo tona hiahia ki te whakahoa tonu ki a ratou; me nga korero hoki o tona kaha ki te whakatupu i te pai ki roto ki ona hoa tangata Maori. Heoti ano koa te toa tika, ko te tangata e whakatupu ana i te pai, i te rangi-marie, e hapai whakamorunga ana i te kupu e ki nei “ko te kino kia mate i te pai.” (Roma XII—21.) Otira, ekore e taea te kohikohi nga tikanga pai o Hori i te iti o tenei nupepa; no konei, ka whakarerea etahi korero, ka ahu atu te titiro ki nga korero o te hemonga, i te marama o Akuhata, i te tau 1860.

Ka mohio a Hori kua tuatata te wa e whakarerea ai tona whare whakawharau whenua, e te wairua,—ka mohio ia, meake ka toene tona ra, ka ngaro atu nga hihi i te kanohi maori;—ka puta ki ona hoa, ki ona whanaunga ana kupu poroporoaki. Mea ake ana:—

“I muri nei, kia pai ki te pakeha; kia atawhai, kia aroha tonu ki a ratou. Kei whakarerea to tatou matua. Kia kaha te mahi ki te Atua; ko te pou whakau tena mo tatou katoa.

“Kahore aku hiahia kia noho i tenei ao, ta te mea, kua kite au i tona kino. E te whanau! ko Te Karaiti te okiokinga mo tatou.”

Ko te wahi o te Karaipiture i mea ai a Hori kia korerotia ki a ia, ko Koriniti tuarua te VII o nga upoko; a, whakamaoritia ana e ia aua kupu.

“Etoru nga ra” e ai ko tona tamaiti “i inoi ai ona whanau-nga mona, me ia ano e inoi ana, kia tika tonu ai tona wairua ki a Te Karaiti.” A, mea ai koe e te kai korero o tenei pukapuka, kihai ranei nga inoi o enei ngakau whano nei motu te tau i te mamae—mea ai koe e te kai korero o tenei pukapuka kahore i mana i te Atua o ratou inoi? Ko te whakahari ano tenei i ona whanaunga e tangi ana ki a ia, ko te kupu e ki nei, “Karanga mai ki au i te ra o te he; maku koe e whakaora, a ka whakakororiatia ahau e koe” (Waiata, I—15.)

I te wahi i tu rere ai te wairua o Hori i runga i te parepare o te awai tauaraitia ai te rangi me te whenua,—ka ro-

pine ki te taha o to ratou ariki ka whano ka taka, ona huanga, a, ka toto ake te aroha e ngaua kinotia ra e te mamae,—karanga tonu atu, “E pa! taria e haere; me nohonoho koe i a matou.”

Ki nui ake ana taua tangata ngakau marie, ki ona whanaunga, ki te iwi,—“Tukua au kia haere. Kua tae mai nga kai tiki mai i ahau tokoruatahi. E haere ana au ki te Ariki.”

Ko te mutunga tenei o nga ra o Hori Kingi Pokai. I mate ia i te 16 o Akuhata 1860. Ko tona pouaru i waiho i te ao, ko Mata Te Mahirahi; ko ana tama tokoruatahi, ko Te Aperahama Te Hiwinui, ko Hori Rakena. Ko tenei, me whakamana ana korero pai i te hemonga, e ona whanaunga, e te iwi hoki; a, me whakamana e ratou te ture waimarie i mana ra i a Hori,—“Kei mate koe i te kino; otira ko te kino kia mate i te pai.” (Roma, XII—21.)

THE LATE CHIEF HORI POKAI.

HORI KINGI POKAI TE RUINGA, was the principal chief of the Ngatipaoa tribes of Waiheke, Taupo, Wharekawa, Mercury Bay, &c., and was allied by blood to the Waikato, and the Ngatimaru of the Thames.

Mahora, a chieftainess of the famous Te Wherowhero family, was Hori Pokai's grandmother, she having married a Ngatipaoa chief of celebrity, named Te Mahia. They had three sons, whose deeds of greatness are recorded in song, and in the traditionary tales of the people. Their names were,—Te Haupa, Te Waero, and Pokai, the father of our late friend. The name of Hori Pokai's mother was Patupatu, a chieftess of the Ngatimaru; according to Native custom, therefore, Hori Pokai held the title of a chief of Waikato, of Ngatimaru, and of Ngatipaoa, amongst whom he lived.

The beautiful island of Waiheke on which Hori Pokai resided for many years, originally belonged to the Ngatimaru, but was taken possession of by the tribe Ngatipaoa in consequence of offensive language used towards their chief, by the Ngatimaru. This circumstance—morally and legally unjust, though in strict accordance with native custom—proclaims the extraordinary influence he possessed, for it must have been no small sacrifice of feeling, to submit quietly to the alienation of a valuable territory in the immediate neighbourhood of Auckland; especially as the Ngatimaru, and sub-tribes received no share of the payments given for the Waiheke lands, ceded to the Crown from time to time. The last payment, £1,100, a depraved white man named Parker, succeeded in obtaining from the Natives under false pretences, and decamped with it.

For the last twenty years Hori Pokai bore the character of a man of peace. It is to be hoped that he received "with meekness the ingrafted word which is able to save the soul," for we find him advocating a principle which is at variance with native ideas, and human nature itself—that evil should not be met by evil, a sentiment which openly confronts the false notions of many a high-headed but low-hearted professor at the present dark era of the world—an era in which is pre-eminently visible "the form of godliness" without the power.

Many interesting incidents might be related, showing Hori Pokai's good will and very kindly feeling towards the European settlers, and his earnestness, in promulgating amongst his own countrymen that true bravery, which imparts such exalted dignity to the character of man,—returning good for evil; but want of space compels us to pass on, we content ourselves, therefore, by giving a brief account of his last illness and death, in August 1860.

Conscious that his spirit was about to forsake its earthly home,—that the last rays of his setting sun would soon be invisible to human sight,—he addressed his relatives and friends who attended him thus;—"After my departure hence, be good to the white people; be ever kind, and loving to them; and forsake not our father. Be workers [*i. e.* obedient servants] for God who is the refuge for us all.

"I have no desire to remain in this world, for I have discovered its iniquity. O my children, Christ is the resting place for us." He called for a New Testament and desired one of the attendants to read the 7th chap. of II.—Cor., and he commented upon it.

"Three days "says his son" were his relatives praying for him; and he also was engaged in prayer at the same time, so that his spirit might go direct to the Saviour." And think you reader that prayers ascending from these bleeding hearts would not have "power with God, and prevail?" How cheering, to the sorrowing friends would the promise be, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

When the soul was lingering on the bank of the dark river which separates earth from heaven, the weeping friends of the dying chieftain, in bitter grief imploringly exclaimed, "Father, stay with us a little longer!" "Let me go," said the man of peace with equal earnestness, "two messengers have come to fetch me;—I am going to Christ."

Thus ended the earthly pilgrimage of the venerable Hori Kingi Pokai, on the 16th of August, 1860. He has left a widow, Mata Te Mahirahi, and two sons, Aperahama Te Hiwinui, and Hori Rakena. His relatives and the tribe, we trust, will attend to the excellent sentiments he uttered in the hour of death, and we hope that they will under all circumstances follow the blessed injunction which was the rule of his life—"Be not overcome of evil; but overcome evil with good."

CORRESPONDENCE.

Hauere 5, 1861.

E hoa ma e nga tangata katoa o te taone,—Kia mahara koutou ki te pakarutanga o toku kaupuke. Kia penoi ki a koutou ki te Pakeha, he whare herehere tona utu. Ko tenei, kia mahara koutou ki te pakarutanga o toku kaupuke, i pakaru ki te wapu—na te wapu i aki. Ko tenei, ma koutou te whakaaro, ma nga rangatira o te taone, na, whiriwhiria e koutou te tikanga i roto o aku korero; e kite koutou i te tika, me utu, ta te mea, na koutou i arai te piti turanga kaupuke o mau.

Heoi ano aku korero.

(Signed) NA HOROPETA.

Ki nga Rangatira katoa o te taone tenei korero.

Tihema 17, 1860.

E hoa ma e nga rangatira Maori o tenei motu, o Niu Tireni,—Me noho tatou i runga i te mohiotanga, no te mea, he kino tenei. Kei te upoko o te Ika a Maui, kei te hiku tatou e noho ana, e whakarongo ana ki te korikoringa o te upoko o tenei ika; ko Te Rangitake te upoko o tenei ika, ko tatou kei te whakarongo.

E hoa ma e nga Rangatira katoa,—Kua kite au i te Perehi e rongorongo nei tatou, hari ana toku ngakau, me whakaaro tatou na tatou hoki tenei.

E hoa e Te Makarini, e Pekamu, e nga Rangatira katoa o te taone nei,—Me whakarongo koutou ki taku kupu. Me noho marire tatou, hei kai tiaki tatou i te atawhai. Ko te atawhai anake te mea nui, te mea tika mo tatou e te iwi, no te mea kua kotahi tatou i naianei. He kupu whakarite tenei naku, me noho tatou ki roto ki te kopu a te atawhai.

Heoi ano taku korero

(Signed) NA TOMAIRANGI PAPAHA.

Ki a koutou katoa ki nga rangatira Pakeha, Ki a Pekamu, Ki a Te Makarini.

Haere atu ra e taku kupu i runga i te komuri aroha ki oku hoa Maori e noho haere ana i te tapatai i te tuawhenua, i nga wahi katoa.

E hoa ma, tena ra ko koutou i tenei tauhou 1861. Tenei te ngakau te inoi nei kia tukua mai e te Atua tona atawhai ki runga ki a koutou, kia tika ai a koutou wae i te ara o te pai. Heoiano, e hoa ma, te korero ki a koutou kia u ki te Atua, ko ia te pou, tokomanawa mo te ngakau i nga wa o te he. Mana e tuku mai tana aroha whakarangimarie ina tangi atu tatou ki a ia, na te mea, kua ki mai ia, "Inoia, a, ka homai."

I mua ake nei i haere taku mihi ki a koutou i runga i te taonga tangata; i naianei, e haere atu ana i runga i to koutou taonga tupu, to koutou taonga ake, i a "Aotearoa."

Na ko tenei e oku hoa aroha kia kaha te inoi atu ki te Atua kia tika ai a tatou mahi ki te ritenga o tana ture tapu ko reira matakitakihia ai a tatou hanga e te rau, a, ka whakakororiatia to tatou maua i te rangi.

Akarana, Hauere 1861.

NA HARE REWITI.

[TRANSLATION.]

January 5th, 1861.

O friends, the chiefs of the town,—Be thoughtful all of you respecting the damage done to my vessel. If I had injured a vessel belonging to you white people, the prison would have been my place. And now, do you all be thoughtful regarding the damage done to my vessel [i. e. pay for the repairs.] The damage was done at the wharf—the wharf broke it (my vessel). And now the thought is left with you the chiefs of the town. Do you all examine the principle contained in this my speech, and if it be right let payment be given me, for all of you have put a barrier on the beach where the craft used to lie (safely) in former times.

Sufficient is my speech,

(signed) HOROPETA.

To the chiefs of Auckland.

[TRANSLATION.]

December 17th, 1860.

O friends, the Maori chiefs of New Zealand,—This is my speech. Let us live in knowledge [i. e. knowledge of passing events] for there is evil now at the head of Maui's fish [that is, there is war in the centre of the country]. We are at the tail listening to the wriggling of the head of this fish. Te Rangitake is the head of this fish; and we are listeners [i. e. watching the movements.] Sufficient are my words.

O friends, the Native Chiefs,—I have seen the Printing Press about which we have hitherto heard, and my heart rejoices. Let us bear in mind this matter, for this is our own [i. e. for our benefit solely].

Friend Mr. McLean and Mr. Beckham, and all the gentlemen of the town, do you hearken to my word. Let us all sit down quietly, and cultivate kindness. Kindness or benevolence is the only great thing—the just thing for us, O people, because we are now one [i. e. the Europeans and Maori.]

This is my parable to you—we should all live in the belly of kindness. Sufficient is my speech to you all—to the European chiefs, Mr. Beckham, &c.

(signed)

TOMAIRANGI PAPAHAIA.

[The writer is an intelligent influential young chieftain, and native Assessor, of the Rarawa nation; and resides at Hokianga.]

Go O my word on the soft airs of affection to my native friends living by the sea, and in the interior of the country, even at all places.

Salutations to you this new year 1861. The heart now prays that God may give you his grace so that your feet may be led in the path of peace. All I have to say to you is, that God is the prop of the heart in time of trouble. He will bestow his peace-giving love if we call upon Him, for He has said "Ask and it shall be given you."

In times gone by, I presented my greetings to you through other channels; but now I communicate directly with you through your own Printing Press "Aotearoa."

And now my loving friends, be energetic in prayer to God that our works may be in accordance with his Holy Word, that the multitude may "see our good works and glorify our father who is in heaven."

Auckland, January 1861.

C. O. DAVIS.

HE TANGI NA NAMATA—KO TETAHI TENEI O NGA PANEPANE.

Ner au ka noho kapakapa tu ana, te tau o taku manawa
Ki aku tamariki.

E tia, tenei au, e tama ma, ko te aitanga a Tane, e tuohu i uta ra.

E piko nei, Me te mamaku, Ki aku tamariki.

Kei whea ra? e, te tamaiti, i karangatia ai,

"Nau mai, e tama."

Ka riro ra ia, i te taiheke nui.

Ka noho, tenei au, e tama ma, i runga i te kahui papa,

Papa mania; Papa tahia; Tahia rawatia;

Kei ai he titiro i te ra, e tu iho nei;

Te maunga, e tu mai ra;

Ki te hau-kainga, i whakaarohatia mai e te konohi tonga.

Tenei, me ruru ki te whare,

Na Whiro-te-tupua;

Kei te wareware, taku ngakau,

Nga hanga a te rau;

Mei kaia ranei, te marama? i mate ai.

Mei kata ranei, te pari? i horo ai.

Nga huri nei? i pirau ai,

Mei taua mea, ka ruru nga atua, ki a tatou,

Ka ngaro, i te ngaro, a te moa.

A FRAGMENT OF AN ANCIENT MAORI LAMENT.

Lonely I sit, the while my heart is reft asunder
For you my children.

My sons !

Here am I, bending to the earth
Like Tane's* offspring, yonder spreading trees.
And for you my children,
I am drooping as the great tree fern.

Where are ye ?

Where is the stripling who was greeted with the words
"Welcome hither son" ?
The ever ebbing tide † has borne him hence !
Upon the wooded plain I sit me down,
Let it be barren—let every bud be blighted ;
Let not the sun above me kindle with its rays this plain ;
Nor yonder mountain shelter it—
The mountain by our village home, which shared our joys,
And drew the mournful breeze upon us,
From lands far south.

By that dread monster Whiro ‡ ye are bound
Within the house hard by.
How busy is the multitude !
But what e'er is said or done I heed not now,
All—all is blank to me.

Why shines not now the moon ?
Has it been stolen from its sphere ? ||
These mighty cliffs, who hurled them from their height ?
And what have these poor seedlings § done that they should
Perish ? and what great crime have we committed,
That the gods combine to make us desolate—
To blot us from creation, as the Moa ? *†

* Tane—the god of forests, the trees therefore, are called by the New Zealanders "Tane's offspring."

† The ever ebbing tide—the sea of death, whose waves ever and anon are dashing into the homes of affection and bearing away with ruthless violence their helpless prey.

‡ Whiro—the god of plunder—the evil one, who is here charged by the father with stealing his sons and binding them in the house—i. e. the house of death.

|| The poet supposes that deep sympathy with him induced the moon to withdraw her light, at least for a season, and that nature expressed her grief for the departed youths, by a mighty shock that threw down the cliffs &c.

§ Seedlings—his children. The idea is, that seed does not injure the ground, does not defile it ; in like manner, the children did not corrupt the earth, the dark deeds of riper years never having been committed by them, the poet imagines, therefore, that the anger of the gods in this instance, is cruel and unjust.

*† Moa—an extinct genus of gigantic New Zealand birds, from four to twelve feet in height. [Dinornis]

SUNDRY ITEMS OF INTELLIGENCE.

Sir. W. Martin has published an admirable Pamphlet on the Taranaki question. The natives may well be proud of such a friend.

Mr. Fox, of Whanganui, whose keen sarcasm so frequently made the efféte Stafford Ministry wince, has been, we are told, re-elected.

The chief Wi Tako of Wellington, has, we are grieved to learn, disposed of his valuable landed property in that city.

Many native tribes anxiously desiring peace in New Zealand, are discussing the propriety of sending a petition to the Queen, praying for the immediate removal of Governor Browne.

A native of some consequence, on hearing that Poihipi of Taupo had written to the authorities, urging a "vigorous prosecution of the war" remarked, "That our is on the hunt for money."

"The speech of Thomson Rauparaha respecting Mr. Interpreter Davis in the Kohimamara Conference displeases me very much" said a Pakeha to an influential chieftain of Otaki. "Why should you heed a dog" was the curt reply, "he is the basest man of our tribe."

"We cannot respect you," said a chief the other day to Governor Browne, "the Queen should send one of her own sons to govern New Zealand."

Dr. Featherstone, and his colleagues, eight in number, who are anxious to maintain friendly relations with the natives, have been returned as members of the Gen. Assembly.

A very spirited speech respecting native grievances had been delivered at Ahuriri by the chief Renata Tamaki Hikurangi. It is published in the local journals.

The Stafford Ministry will, it is supposed, be relieved from its too onerous duties immediately after the opening of the General Assembly.

"Has the Taranaki land claim been thoroughly investigated?" was a question asked in March 1859, but it has not yet been answered.

HE RONGO KOHIKOHI.

Kua oti te ta tetahi pukapuka tino pai e Sir W. Te Matenga mo te ngangare ki Taranaki. Nawhai ano i whakapehepeha ai nga Maori ki to ratou hoa, he tika rawa nona. Ko Te Pokiha o Whanganui, i ngaua kinotia ra ki ana kupu te runanga ngohe o Te Tapouri ma, a, tau kau ana i nga ra e maha, kua oti ano te whakatu mo te runanga, e ai, ta te korero.—Kua oti te hoko e Wi Tako ona whenua utu nui i roto i te taone o Ponake. Pouri ana matou i te rongonga ai.—Ko te tini o nga iwi Maori e hiahia ana ki te pai, kei te runanga kia tuihuhia he Pukapuka kia te Kuini, hei whakahoki i a Kawana Paraone, i nainei ano.—No te rongonga o tetahi tangata Maori whai whakaaoro, kua tuihuhia a Poihipi, no Taupo kia "kaua te rongo e houwhia, otira, ki a kaha te wha-whai i nga tangata Maori i Taranaki," ka ki ake, "He moni iana te whaia na e toa kuri e Poihipi."—Ko te Huperitene o Ponake, Te Pootone, me ona hoa tokowaru e hiahia nei kia mau tonu te aroha ki nga iwi Maori, kua oti te whakatu hei kai korero i roto i te Runanga Nui.—Nui noa atu te kaha o te korero o tetahi Rangatira Maori o Ahuriri, ko Renata Tamaki Hikurangi, mo nga ritenga e ngau nei i nga iwi Maori. Ko taua korero a Renata i taia e te nupapa Pakeha.—E meinga ana ina huihui te Runanga Nui, tera e mahora nga kawae a te Tapouri ma, a, e tonoa kia haere; he kaimaha rawa no a ratou mahi, a te whai kaha ki te hapai.—Mea atu ana he Pakeha ki tetahi Rangatira Maori whai mana no Otaki, "Nui atu ta matou whakaahe i nga korero a Tamihana Rauparaha i roto i te runanga o Kchimarama." Ka mea ake taua Rangatira Maori, "Hei aha mau te kuri? Heoi ano ta mara haua, hauwarua ko tena tangata."—Ki atu ana he Rangatira Maori ki a Kawana Paraone, i naia tata nei, "Te tau koe hei hoa korero mo nga Rangatira Maori; engari me tono mai e te Kuini tetahi o ana tamariki hei Rangatira mo Niu Tireni."—No Mache 1859 puta ana te patai, "Kua oti ranei te tino whakawa te whenua e ngangarehia nei i Taranaki?" Kihai i utua taua patai, a, mohoa noa nei.

By the proclamation of Martial Law a week before, notice had been given, that 'active military operations were about to be undertaken by the Queen's Forces,' and the Governor had now brought troops with him."

THE DISPUTED LAND—POSSESSION BY FORCE.

It is stated in the Official document (Pap. E no. 3 p. 23) that 'on the 13th and 14th of March the sellers pointed out the BOUNDARIES OF THE BLOCK WHICH WERE DULY SURVEYED, and the lines cut, the sellers aiding in the work.' It now appears that only the southern boundary of the block was then cut, and that the inland or eastern limit of the block is still undefined. The Government thus undertook to obtain possession of the disputed land by force; to awe the opponents into submission by a display of military force. We, the English subjects of the Queen, dislike nothing so much as being intimidated into the relinquishment of a right. Why should a Maori dislike it less? On the contrary, the pride and passion of the race, the patriotism of each clan has always centred on this point, to fight for their land to resist encroachment even to the death this has been their point of honour. A Chief who should yield to intimidation in such a case, would be degraded in the eyes of his people.

THE COURSE OF THE GOVERNMENT—WAS IT JUST?

The course of the Colonial Government was to be guided by one consideration only, namely what was lawful and just. The one question to be asked was this:—

Was it lawful for the Government, under the circumstance to take possession of the land by armed force? There could only be one answer. IT WAS NOT LAWFUL.

GOVERNOR NO RIGHT TO SEIZE LAND.

"This is the point which was forgotten throughout, that the Governor in his capacity of land buyer is as much bound by law as other land buyers. The rights of William King and his people, in respect of that piece of land were not altered by the fact of the Governor being the purchaser. They were the same as if Teira had sold to any private person. The Governor has no more right to seize land upon the decision of his own agent than any other land buyer would have. He has no right to take possession except where a private buyer would have such right; no more right in the case where he is buying land from a Maori than where he is buying from a Pakeha. The Government, however, did not stay to obtain legal sanction for its act. It proceeded to take possession by an armed force, and without any legal authority, to oust subjects of the Crown from their lands.

THE DISPUTED BLOCK—POSITION OF GOVERNMENT.

"What then upon the whole is the position of the Colonial Government at this time as to the disputed block? The Government has taken possession of it without proper inquiry, and without lawful authority. It has been assumed that no tribal right exists as to the land at Waitara. If such right does exist then we have no right to be on the land at all, not even on Teira's land. As to individual claims the case is even worse. There are absentee claimants whose claims are not to be arbitrarily denied. For all we yet know they may be sound and just. For all we know as yet the *pa* built within the block on the night of the 15th of March, may have stood on ground belonging to the very persons who built it.

TRIBAL RIGHT IGNORED BY GOVERNMENT.

"The grounds of the opposition to the Government are clearly disclosed. The rights of the whole tribe, and the rights of individual owners are maintained. It is averred that the whole tribe did not consent;—an averment which is not even contradicted by the Government for the Government has contented itself with ignoring the tribal right."

THE PARTIAL INQUIRY.

"Whatever inquiry has taken place on the subject was carried on by the land purchase department * * * * It now appears that no inquiry was conducted by Mr. McLean at New Plymouth, except the preliminary inquiry made by him early in

regular investigation of the title was left to Mr. Parris. * * * * * Both of these officers are agents of the Executive Government. * * * * * One of them, Mr. Parris, as a settler at New Plymouth, had an interest in common with the Taranaki settlers in the opening of the Waitara land. How could these officers, being agents for the purchaser, be fit persons to decide on the validity of all the objections made to the purchase?

CLAIM OF KINGI ON BEHALF OF TRIBE.

"William King both in the statement which he did actually and directly make to the Governor, and in the statement which he sought to convey through Archdeacon Hadfield, there is a clear and unambiguous claim ON BEHALF OF HIS WHOLE TRIBE. * * * As the whole tribe has not consented, he as their chief expresses their dissent."

THE GOVERNOR'S MOTIVE.

The proceedings at the Waitara were not resorted to on the ground that William King was disloyal or his people disaffected or engaged in resistance to the law; but simply because it was desirable to open the Waitara land. * * * * * The real object of the Governor is distinctly stated by himself in the Despatch of the 29th March 1859:—

"Should this be the case [i. e. the purchase be completed] "IT WILL PROBABLY LEAD TO THE ACQUISITION OF ALL THE LAND SOUTH OF THE WAITARA RIVER; WHICH IS ESSENTIALLY NECESSARY FOR THE CONSOLIDATION OF THE PROVINCE AS WELL AS FOR THE USE OF THE SETTLERS.

GROUND OF W. KING'S OPPOSITION.

"If anything be plain in the case it is this that the whole tribe never have consented to part with the Waitara land. Upon this fact William King stands, and but for this fact, we should, in all probability, never have encountered any opposition."

LEGAL REDRESS—NOT OPEN TO W. KING.

"It is unnecessary to point out the practical difficulties in the way of the Native claimants supposing they desired to protect themselves by legal means against this invasion of their land, or to consider the circumstances which disable men without knowledge of our language and our customs, and with little money, from applying to a remote court. Nor is it necessary to enquire whether they could have proceeded effectually against officers who would have justified their acts under the authority of the Governor, the Governor himself not being liable to an action in the Colony for any act done in his public capacity."

MODE OF INQUIRY UNKNOWN.

"If the Government can decide the matter" (between itself and W. Kingi) "in its own way, and through its own dependent agents, and then take what it claims, the subject is at the mercy of the Government. How then were these our fellow-subjects dealt with in this case? In what precise mode the inquiry was conducted is at present unknown; but thus much is apparent THAT NO SUCH INQUIRY AS WAS DUE FROM THE GOVERNMENT TO THE SUBJECT WAS EVER MADE.

NATIVE PEOPLE NOT HOSTILE TO THE QUEEN'S SOVEREIGNTY.

"I know it has been asserted that a large portion of the native population is hostile to the Queen's sovereignty. I am persuaded that such is not the case. My firm belief is, that if what is termed disaffection were carefully sifted and examined, it would be found almost universally to be at bottom directed against particular persons, or particular grievances, not really against the authority of the Crown."

EXTRACTS ON THE TARANAKI QUESTION.

THE MAORI WAR.

Under this heading the 'Southern Cross' of the 1st inst., publishes the following leader and letter. We reprint them, because we have taken the pains to ascertain from Wi Tako the meaning of the sentence in dispute. In writing to the Waikatos that "the sin (evil or wrong) was from Wiremu Kingi," he did not make allusion to the ownership of the land, but to the circumstance that after King had assured his friends that he did not intend to cause fighting, he took to the bush, and fortifying his position, set the Queen at defiance. This evil—the deceit which occasioned hostilities, was from Wiremu Kingi. The interpretation put upon the sentence by Mr. Buddle, that Wi Tako reported to the Waikatos that Teira's title was indisputable, is totally wrong.—*Southern Cross*, June 8th 1860.

(From the "Wellington Independent.")

Q. Did the Governor violate his public declaration deliberately and intentionally?

A. The Governor did do so deliberately and intentionally, by and with the advice of His Executive Council, for notwithstanding he had publicly avowed his intention to cause offenders to be arrested, the Governor in Council on the 25th January resolved to direct Mr. Parris to commence the survey, and "should William King or any other native endeavour to prevent the survey or in any way interfere with the prosecution of the work, in that case [not to arrest and bring before the judge as he had publicly declared he would do those who offended against the law but] that the surveying party be protected during the whole performance of their work by an adequate military force under the command of the senior military officer; with which view power to call out the Taranaki Militia and Volunteers, and to proclaim Martial Law, be transmitted to the Commanding Officer at New Plymouth."

Q. Was the Governor justified in setting aside an appeal to the Civil Law without first attempting one. Was he justified in superseding the Civil Law by Military Law until a necessity arose for doing so?

A. Certainly not, The survey having been resisted by women and unarmed men without violence, it was the duty of the Land Commissioner to apply to the Civil Power, and if that power refused to arrest, then there would at least have been a ground for calling in Military Law; but the Governor in Council had instructed him that if the survey was interrupted in any way, he was to apply to the Military Authorities, as already stated—they being instructed to proclaim Martial Law over the Province, for which purpose a proclamation had been sent.

(Extract from "Delta's" letter.)

"The Government argued at one time that Taylor had a right to sell the 600 acres, being the "bed room" of about a hundred Maori families; but no sooner were they obliged to yield this point but they nestled upon Ford and the other four persons killed as the cause of the Maori war. And when the arguments of their opponents here become too hot for them, then they grasp at the land-league movement, like drowning men at straws. And upon being poked and ferreted out of this refuge, then they tell you that 'the Maories have been long preparing for a mysterious something, and that if the war had not broken out at Taranaki it would have broken out elsewhere.' Thus the logic of the wolf's arguments for killing the lamb is the logic of the arguments of the Government for killing the Maories."

HE TANGI.

Tirohia mai ra nga huihui o Matariki,
O Puanga, Tautoru, ka ngaro a Atutahi,
Mana e whakarewa te ika wheturiki,
Ka rewa kei runga. Puhia e te hau
Ki runga o Mangere, ka ngaro ia i te rehutai,
Tena e te iwi taku kura tangi whakaingoingoi,
Te whakaangi atu na waiho kia haere,
He toroa awenui, e topa ana ia ki te muri.
Unuhia noatia taku hou kotuku no runga
Rawa no te pae tauarai ki te rangi.
Ehara i te tangata, he kuru tonga rerewa,
Ka tahi ka unuhia atu i te whare o Kerei;
I tirohia, ka hiko ano te uira ki runga o Taupiri
I to tini ra, e moe noa mai ra nga mania kei Tangirau,
Ko te matamata i torona atu
Mo koutou ko o potiki e moe mai na, e pa!

HE WALATA AROHA.

Kaore hoki koia te aroha,
Whakakiiia to mai te ahiahi,
Ki te tahu ra ka ata toko atu
Kei to mahi ra te puna i mau ai.
Ehara ahau, kei te ripa toko,
Mokai ngakau nahana nei au,
Whakananawe ai ki te noho,
Te rere au te here a Tauari
Mea mahue au hikinga hoe
Nou e te iwi ka tahaweiti
Hoki mai te aroha ki ahau.